CERTAIN

Conſiderations

Tending to promote

PEACE

AND

GOOD VVILL

Amongſt

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Very uſeful for theſe preſent Times; when

PAPISTS ſo much endeavour their

Diſunion and Deſtruction.

By a Moderate Conformiſt.

LONDON,

Printed for *Tho. Parkhurſt* at the *Bible* and *Three Crowns* at the lower end of *Cheapſide*, near *Mercers-Chappel*, 1679.

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Considerations tending to promote Peace.

1 Conſ. *That ſome of the moſt conſiderable ranks and orders of men, from the Reformation of Religion amongſt us, have manifeſted a deſire to have ſome Favour and Indulgence ſhew'd to Diſſenters in point of Ceremonies,* &c.

2. *That Diſſenters or Non-conformiſts have often been miſrepreſented to the World.*

3. *The late Civil Wars in* England *were not begun for the extirpation of Epiſcopacy and Liturgy, or to ſettle the Presbyterian Government here.*

4. *That the Modern* Engliſh *Presbyterians as they are call'd, cannot be charged with divers of the Principles imputed to thoſe called Presbyterians in* England *in the dayes of Queen* Elizabeth, *or to the Presbyterians in* Scotland.

5. *That there have been ſince the firſt Reformation in* England, *men of Parts, Piety, and Learning, and of good eſteem in the Church of God, who have boggled or ſcrupled at ſomething in Subſcription, or the Conformity injoyned or practiſed.*

6. *That divers Diſſenters in former times have found favour with the Biſhops.*

7. *That the Parliamentarians in the beginning of our Troubles declare to abhor and deteſt all deſigns of Depoſing or Murthering His late Sacred Majeſty.*

8. *That the Non-conforming Presbyterians had both their hearts and hands in the Reſtauration of His preſent Majeſty to His Royal Throne.*

9. *Many Biſhops, Clergy-men, and Scholars, though Non-conformiſts to the late times, then enjoyed Places of Profit notwithſtanding.*

10. *That it is the declared Doctrine of the Church of* England, *in her 34th Article of Religion. That every Particular or National Church hath Authority to ordain, change, and aboliſh Ceremonies or Rites of the Church, ordained only by mans Authority, ſo that all things be done to Edification.*

11. *That if the New Impoſitions and the Ceremonies ſhould happen to be legally taken away, many Thouſands who now ſtand aloof off would Joyn with our Church-Aſſemblies.*

12. *That the uſe of force or violent courſes for by Matters in Religion, ought by all lawful wayes and means to be ſtunned and avoided.*

Certain

Certain Conſiderations tending to promote Peace and Good will amongſt Proteſtants, uſeful for the preſent Times.

INſtead of Preface, and to prepare the minds of men for ſuch Conſiderations as follow, I deſire the Reader to read certain excellent ſayings of the Reverend Dean of the Chappel, now Primate and Metropolitan of all *England*, in a Sermon of his Preached before the King *June* 28*th*. 1660. and after Printed, *viz. That's the beſt the moſt Chriſtian Memorie, which as* Cæſar, *forgets nothing but Injuries.*----Again, *Let's all ſeriouſly and ſadly look back, conſider and bemoan one another for what we have mutually done and ſuffer'd from each other, let's all be ſorry for it, and all mend, perfectly forgiving what's paſt, and returning to as great a kindneſs as ever, and a greater then ever, that ſo by all mutual good Offices, we may make amends for former animoſities. Shall God*, ſaith he, *ſo great, ſo glorious, after ſo high, ſo many Provocations, deſcend to be at peace with us, and ſhall we poor worms be at enmity among our ſelves for trifles, and that to the hazard of all the comforts of this life, and hopes of a better?* And further, *ſhall we retain the memory of former unkindneſſes, and make a publick Act of Oblivion, which we expect, a Publick Lye? without either fear of God or ſhame of the world. This is not to have peace or enjoy it, but with great ingratitude to throw it at him again; it is but to change one War into another, the open into ſecret, hoſtility into treachery; and by pretending peace and kindneſs, to ſmooth the way to ſupplantation, and injury, the moſt baſe Serpentine, and unmanly thing in the world.*

Theſe Golden ſayings premiſed, I humbly offer theſe Conſiderations,

1 Consid. *That some of the most considerable Ranks and Orders of men, since the Reformation of Religion amongst us have manifested a desire to have some favour, or Indulgence shewed to Dissenters in point of Ceremonies*, &c. King *Edward* the 6th. wrote a Letter to Archbishop *Cranmer* in behalf of Mr. *Hooper* elected Bishop of *Gloucester*.

RIght Reverend Father, and Right trusty and Well-beloved, Whereas We by the advice of our Council, have called and chosen Our right Well-beloved, and well worthy Mr. John Hooper, *to be Our Bishop of* Gloucester; *as well for his great Learning, due Judgment, and long study both in the Scriptures and other profound Learning; as also for his good discretion, ready utterance, and honest life, for that kind of Vocation*, &c. *from Consecrating of whom We understand you do stay, because he would have you omit certain Rites and Ceremonies offensive to his Conscience, whereby ye think you should fall in* Præmunire *of Lawes: We have thought good by advice aforesaid, to dispense and discharge you of all manner of dangers, penalties, and forfeitures you should run into, and be in any manner of way, by omitting any of the same. And these Our Letters shall be your sufficient Warrant and Discharge therefore.*

Aug. 5th. Given under Our Signet at Our Castle of *Windsor* the fourth year of Our Reign.

King *James* also wrote two Letters to Queen *Elizabeth* in favour of Non-conformists, one whereof you may read in D. *Fuller's History of the Church*, Book the 9th. Page 203.

After these, King *Charles* the First, of blessed Memory, in His Answer to the Remonstrance of the House of Commons presented to Him at *Hampton Court*, *December* the first, 1641. saith

ſaith as follows, *In differences amongſt Our ſelves, for matters indifferent in their own Nature, concerning Religion, we ſhall in tenderneſs to any number of our Loving Subjects, very willingly comply with the Advice of Our Parliament, that ſome Law may be made for the exemption of tender Conſciences from puniſhment, or proſecution for ſuch Ceremonies, and in ſuch Caſes, which, by the judgment of moſt men, are held to be matters indifferent, and of ſome to be abſolutely unlawful.* And again in his Meſſage of the 20th. of *Jan.* 1641. His Majeſty propoſeth to both Houſes of Parliament, the ſecurity of the true Religion now profeſſed in the Church of *England*, and the ſetling of Ceremonies in ſuch a manner as may take away all juſt offence. In His Meſſage of the 14th. of *February* following, His Majeſty more fully expreſſeth himſelf, *viz.* in theſe words. *Becauſe His Majeſty obſerveth great and difficult troubles to ariſe in the hearts of his People concerning the Government and Liturgy of the Church, His Majeſty is willing to declare, that he will refer that whole Conſideration to the Wiſdom of His Parliament, which he deſires them to enter into ſpeedily, that the preſent Diſtempers about the ſame may be compoſed.*——Since, His moſt Gracious Majeſty that now is, and long and long may he continue our Soveraign Lord and King, hath often declared his willingneſs to Indulge tender Conſciences, witneſs his Declaration from *Breda*. His Declaration afterward *October* 8th. 1660. in which His Majeſty ſaith, *Our preſent conſideration and work is to gratifie the private Conſciences of thoſe who are grieved with the uſe of ſome Ceremonies, by indulging to, and diſpenſing with the omitting of thoſe Ceremonies.* Which Indulgent Declaration ſo raviſhed the hearts of all Your Loving Subjects (ſaith a Member of the Houſe of Commons, in an Epiſtle to His Majeſty) that Your whole Houſe of Commons, their Repreſentatives, then Aſſembled in Parliament, immediately after the Publication, *October* the 9th. 1660. repaired in a Body to *White-hall*, and there by their Speakers Oration in the Banquetting-Houſe, expreſſed their extraordinary great joy, and preſented their general thanks to Your Majeſty, for this Your Majeſties moſt Gracious Declaration and Diſpenſation, and with their Conſciences, in matters not being of the ſubſtance or eſſence of Religion; which gave abundant ſatisfaction to all peaceable ſober-minded men, and ſuch as are truly Religious, in which return of their thanks they

were

were all unanimous, *Nemine Contradicente.* Then ordering a Bill in purſuance of Your Majeſties Declaration. *Note*, That this was that Houſe of Commons, which together with the Houſe of Lords, brought His Majeſty to His Throne. And hence we may infer that thoſe who are for indulgence to tender Conſciences, may be Good and Loyal Subjects to His Majeſty. I read, that in the dayes of King *James*, namely, in the Tenth year of His Reign, the Members of the Houſe of Commons thus Petition'd His Majeſty. *Whereas divers painful and Learned Paſtors that have long time travailed in the work of the Miniſtrie, with good fruit and bleſſing of their Labours, have been removed from their Eccleſiaſtical Livings, being their Free-hold, and debarred from all means of maintenance, to the great grief of ſundry Your Majeſties well-affected Subjects; We therefore humbly beſeech Your Majeſty would be graciouſly pleaſed, that ſuch deprived and ſilenced Miniſters, living quietly and peaceably, may be reſtored,* &c. See *Beames of former light*, page 103. And in the Thirtieth year of the Reign of Queen *Elizabeth*, the Houſe of Commons preſented to the Lords Spiritual and Temporal a Petition containing divers particulars, for the redreſs whereof they deſire, *That no Oath or Subſcription might be tendered to any at their entrance into the Miniſtry, but ſuch as is expreſly preſcribed by the Statutes of this Realm, except the Oath againſt corrupt entring, That they may not be troubled for the Omiſſion of ſome Rites or portions preſcribed in the Book of Common Prayer; That ſuch as had been ſuſpended or deprived for no other offence, but only for not ſubſcribing, might be reſtored,* &c.

In the next place I ſhall ſet before you to conſider of the moderation of ſome of the Nobility. In the Reign of King *Edward* the Sixth, the great Duke of *Northumberland* wrote to the Archbiſhop of *Canterbury* for favour to Mr. *Hooper* then Lord Biſhop Elect of *Gloucester*. The Letter we have recorded by Dr. *Fuller* in his Church Hiſtory, in theſe words.

AFter my moſt hearty Commendations to your Grace, theſe may be to deſire the ſame that in ſuch neceſſary things wherein this Bearer my Lord Elect of Glouceſter *craveth to be born withall at your hands, you would vouchſafe*

vouchsafe to ſhew him your Graces favour, the rather at this my Inſtance, which thing partly I have taken in hand by the Kings Majeſties own motion. The matter is weighed by his Highneſs, none other, but that your Grace may facilely condeſcend thereunto. The Principal cauſe is, that you would not charge this ſaid Bearer with an Oath burthenſom to his Conſcience. And ſo for lack of time, I commit your Grace to the tuition of Almighty God,

July 23. 1550. Your Graces moſt aſſured
Loving Friend

John Warwick.

'Tis thought by the Hiſtorian that the Oath ſcrupled at, was the Oath of Canonical Obedience to the Arch-Biſhop, which conſequentially commanded ſuch Ceremonies, which *Hooper* was willing to decline.

In the 26th year of the Reign of Queen *Elizabeth* (if our Hiſtorian time it right) eight of the Privy Councel wrote a large Letter to the Biſhops of *Canterbury* and *London*; towards the cloſe whereof there are theſe words.

Now therefore we, for the diſcharge of our duties, being by our Vocation, under Her Majeſty bound to be careful that the Univerſal Realm may be well Governed, to the Honour and Glory of God, and to the diſcharge of Her Majeſty, being the Principal Governor over all Her Subjects under Almighty God, do moſt earneſtly deſire your Lordſhips to take ſome charitable conſideration of theſe cauſes, that the People of this Realm may not be deprived of their Paſtors, being diligent, Learned and zealous, though in ſome points Ceremonial, they may ſeem doubtful only in Conſcience, and not of wilfulneſs, &c.

Your Lordſhips loving Friends

Will. Burghley.	*C. Howard.*
George Shrewsbury.	*J. Croft.*
A. Warwick.	*Chr. Hatton.*
R. Leiceſter.	*Fra. Walſingham.*

'Tis thought by Dr. *Fuller*, that Sir *Francis Knowles*, Treasurer of the Queens Household, and Knight of the Garter, Father in Law to the Earl of *Leicester*, was casually absent from the Council Board at this time, and that's the Reason he is miss'd here amongst the Privy Counsellors; for he was, saith he, a great Patron of the Non-conformists. Hereunto I shall add a passage at the Council Table concerning Mr. *Paul Baines*, a noted Non-conformist, he was called by Bishop *Harsnet* to the Council Table, and accused for keeping of Conventicles and when he was accused hereof before the Privy Council, one of the Noble men said, *Speak, speak for your self*, whereupon he made such an Excellent Speech, that in the midst thereof a Nobleman stood up and said, *He speaks more like an Angel than a Man, and I dare not stay here to have a hand in any Sentence against him*; upon which Speech they dismissed him, and he never heard more from them.

And now after Kings, the Commons in Parliament, and Lords of the Privy Council have appeared in this matter, give me leave to add the testimony of a Bishop in the next place. It was the Bishop of St. *Davids*, and I think Bishop *Rudd*. Hear him speaking for Moderation and Condescention in his Speech to the rest of the Bishops in Convocation, *May* 23. 1604. and being dead, he yet speaketh. *I put great difference*, saith he, *between* quod liceat *and* quod expediat, *and likewise between them that are Schismatical, or open disturbers of the State Ecclesiastical established, and them that are scrupulous only upon some Ceremonies, and other Circumstances, being otherwise Learned, Studious, Grave and Honest men, whose pains have been both painful in the Church, and profitable to their several Congregations; concerning these Preachers last mentioned, I suppose that if upon urging them to the use of Ceremonies and attire prescribed, they should stand out stiffly and choose rather to forego their Livings and the exercise of their Ministry. And though I do not justifie their doings therein, yet surely their Service would be missed at such time as need shall require them, to give the right hand of fellowship one to another, and go arm in arm against the Common Adversary, that so there might be* vis Unita fortior, *in which case, want of their joint labours with ours, there might arise cause of some such doleful complaint as fell out upon an accident of another nature in the Book of* Judges *Chapter the* 5. 15. *where it is said that for the divisions of* Reuben, *there were*

were great thoughts of heart. Alſo remember that the Benjamites, *though for their deſert, in maintaining a bad cauſe, were all deſtroyed ſaving Six hundred and the men of* Iſrael *ſwear in their fury that none of them would give his Daughter to Wife to the* Benjamites, *yet when their hot blood was over, they lamented, and ſaid, there is one Tribe cut off from* Iſrael *this day; and they uſed all their wits to the uttermoſt of their policy to reſtore that Tribe again; In like ſort if thoſe our Brethren aforeſaid ſhould be deprived of their places, for the matters premiſed, I think we ſhould find cauſe to bend our wits to the uttermoſt extent of our Skill, to provide ſome Cure of Souls for them where they may exerciſe their Talents. Beſides this, foraſmuch as in the life-time of the late Arch-Biſhop of* Canterbury, *theſe things were not ſo extreamly urged, but that many Learned Preachers injoyed their Liberty herein, conditionally that they did not by word or deed openly diſturb, or diſgrace the State eſtabliſhed. ☞ I would know a Reaſon why it ſhould now be ſo general and exceeding ſtrictly called upon, eſpecially ſeeing that theſe men are now the men neceſſary by ſo much we ſee the greater increaſe of Papiſts to be of late then were before. To conclude, I wiſh I wiſh, that if by Petition made to the Kings Majeſty there cannot be obtained a quite removall of the Premiſes, which ſeem ſo grievous to divers; nor yet a toleration for them which be of the more ſtay'd and temperate carriage; yet at leaſt there might be procured a mitigation of the penalty, if they cannot be drawn by other Reaſons to a conformity with us.* See *B. of F. L.* p. 205. And now to this Biſhops excellent Speech, let me ſubjoyn what I find in Print, by a Son of the Church, I may ſay by a great Champion and Pillar of the Proteſtant Church, in his Preface to the Reader before his *Irenicum*, *What Charter* (ſaith he) *hath Chriſt given the Church to bind men up to more then himſelf hath done? or to exclude thoſe from Society, who may be admitted into Heaven? It is not whether the things commanded and required be lawful or no; it is not how Chriſtians are bound to ſubmit to a reſtraint of their Chriſtian Liberty which I now inquire after* (of theſe things in the Treatiſe it ſelf) *but whether they do conſult for the Churches peace, and unity, who ſuſpend it upon ſuch things; how far either the example of our Saviour or his Apoſtles do warrant ſuch rigorous Impoſitions. We never read of the Apoſtles making Laws, but of things ſuppoſed neceſſary. It was not enough with them, that the things would be*

neceſſary when they had required them. but they look'd on an Antecedent neceſſity, either abſolute or for the preſent State, which was the only ground of impoſing thoſe commands upon the Gentile Chriſtians —— would there ever be the leſs unity in a Church, if a diverſity was allowed as to practiſes ſuppoſed Indifferent; yea, there would be ſo much the more, as there was a mutual forbearance and condeſcention as to ſuch things. And a little after ſpeaking of the Primitive Church; he adds, *It was never thought worth the while to make any ſtanding Law for Rites and Cuſtoms, that had no other Original but Tradition. Much leſs to ſuſpend men her Communion for not obſerving them. ——The firſt who broke this Order in the Church, were the* Arrians, Donatiſts, *and* Circumcellians, *whil'ſt the true Church was ſtill known by its priſtine Moderation and ſweetneſs of deportment towards all its Members. The ſame we hope may remain, and the moſt infallible evidence of the Conformity of our Church of* England *to the Primitive, not ſo much in uſing the ſame Rites as were in uſe then, as in not impoſing them, but leaving men to be won, by the obſerving the true decency and order of Churches, whereby thoſe who act upon a Principle of Chriſtian Ingennity, may be ſooner drawn to a compliance in all lawful things, than by force and rigorous Impoſitions, which made men ſuſpect the weight of the thing it ſelf when ſuch force is uſed to make it enter. In the mean time, what cauſe have we to rejoyce that Almighty God hath been pleaſed to reſtore us a Prince of that Excellent Prudence and Moderation, who hath ſo lately given aſſurance to the world of his great Indulgence towards all, that have any pretence from Conſcience to differ from their brethren.* From the Premiſes it appears abundantly that Diſſenters and Scruplers in by-matters have had ſome Friends as well as many Enemies, and the Reaſon they have had no more Friends, has certainly been a Miſ-repreſentation of them to the world as Seditious and Turbulent perſons, Enemies to *Cæſar* and all good Government and Order in Church and State. And this uſhers in our ſecond Conſideration; namely, *That Diſſenters or Non-conformiſts have been frequently falſly repreſented to the world.* Of old the *Jews* not worſhipping the ſame Gods that the *Ægyptians* and other Nations did, were accuſed to worſhip an Aſſes head, and once a year to Sacrifice a *Gracian* according to their Rites and Ceremonies, and to taſte and eat of his entrails, and

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in the Sacrificing of the *Grecian*, to Swear to be Enemies to the *Greeks*. v. Josephus *in his Second Book against* Apion. Our blessed Saviour himself was accused to be an Enemy to *Cæsar*, the Holy Apostles were charged to turn the world upside down. The Primitive Christians were Judged to be Atheists because they would not worship the Gods of the Heathens, on them was laid the blame of all the Plagues, and Droughts, and Famines, and Wars, and what ever else was hurtful to Mankind, as you may read in *Arnobius* his first Book *adversus Gentes*. Of later times the Papists have charged the Protestants as the Authors of Rebellion and Sedition.

Mr. *Gattaker* had a Book which was given a Neighbor of his (when taken and carried to *Dunkirk*, to make him a good Catholick) the Title was *Monarcho Machia*, or *Jerusalem* and *Babel*; wherein the Author labours to maintain that the Protestant Religion, and the Presbyterian Discipline, were in all parts introduced and upheld by Sedition and Rebellion: To make this good, he chargeth *Calvin* with such Seditious Doctrine, as the Protestant Leaders built their Rebellion upon. To prove that *Calvin* by his Doctrine discharged men of Oaths made to their Soveraigns, he alledgeth his Fourth Book, Chap. 13. Paragraph the 21. saying, *a man illuminate with the truth, Simul vinculis omnibus obediendi legibus & Ecclesiæ solutus est. He that once hath perfect knowledge of the Gospel, is absolved from Oaths, and all such Snares.* Now turn to the place in *Calvin*'s Institutions, and you shall soon descry palpable Knavery. For *Calvin* in all that whole Chapter hath not one word of such Oaths of Allegiance as Subjects take to their Soveraigns, He treateth only of Monastical or Monkish Vows, of these, not of those; his words are only these, *Nunc postquam veritatis notitia sunt illuminati, simul Christi gratia liberos esse dico.* That is, *Now they*, to wit, *who formerly had made such unwarrantable Vows, and out of Error and Ignorance held themselves obliged therewith, after they are inlightned with notice of the truth, are, I say, free by the grace of God.* To this, as Mr. *Gattaker* observes, the same Author adds another as gross and palpable as the former. These seditious and popular Consistories, saith he, the Presbyteries, he means, are condemned by their half-brethren the *Zuinglians*. Hear, saith he, the voyce of *Gualterus* a Minister of *Zurich*, how bitter

bitter a Sentence he pronounceth againſt them in his Commentary on 1 *Corinth.* Cap. 5th. *Galli habent ſua Seniorum Conſiſtoria penes quos eſt omnis poteſtas & Jurisdictio Eccleſiaſtica; & in quibus omnium Bellorum contra Regem, & conſilia acta, & ſubſidia collecta ſunt.* That is, *The* French *Miniſters have their Conſiſtories of Elders, in whom reſteth the Supremacy of Jurisdiction in all cauſes Eccleſiaſtical; and by theſe all Counſels and Reſolutions are taken, and all Impoſitions appointed to maintain the Wars againſt the King.* Thus the aforeſaid nameleſs Author, but ſaith Mr. *Gattaker*, let any man ſedulouſly peruſe, as my ſelf have done, the whole Commentary of *Gualter* upon that Chapter conſiſting of, and concluded in four Sermons, and he ſhall find not one title there, either of the *French* King, or of the *French* Conſiſtory, or of ought conſulted or enacted, or acted in the one againſt the other. He ſpeaks indeed in the ſecond Sermon on that Chapter, *of the Popes Excommunications, wherewith*, ſaith he, *they cruelly vexed Kings and Emperors, and were Authors of Civil Wars and Seditions; deemeth the Presbyteriall Government, not ſo needful under a Chriſtian Magiſtrate; but leaveth every Church free, to that courſe of Diſcipline that they ſhall find to be for themſelves moſt commodious, without cenſuring of others, who therein differ from them*; And this is all he hath there of this Argument. But this obſcure Fellow, for the further confirmation of theſe his fictions and falſhoods, ſends us to *Muſculus* his Common Places, Chap. 10. *Title de Officiis Miniſtrorum*; but Mr. *Gattaker* ſaith, that *Muſculus* in his Common Places, *Loc.* 22. Title the 2d. *De Officiis Miniſtrorum*, hath much indeed of the pride formality, either no Preaching, or unprofitable Diſcourſe of the Popiſh Prelates and Prieſts. Of the Presbyterie not a word good or bad. See Mr. *Gattaker* his Vindication of the Annotations on *Jeremiah* the Tenth, 2*d. v. pag.* 15, 16. I cannot tell whether ever Dr. *P. H.* did meet with this Popiſh Author, or no; and whether he did Plough with his Heifer in the Hiſtory of the Presbyterians; yet ſurely he may very well be yoaked with him, for he chargeth the Churches reformed and model'd after the *Calvinian* Mode of Government in the Low Countreys, *France* and *Scotland* with Rebellion and Treaſon. But as good hap is, a moſt Learned Biſhop of our own Church in his Treatiſe of Chriſtian Subjection, pag. 521. excuſeth the *Germans*, *Flemings*, and

Scots

Scots from Rebellion. *Why ſhould the Germans*, ſaith he, *ſubmitting themſelves to the Emperor at his Election but on condition, not injoy the ſame liberties and ſecurities of their publick State, which their Fathers did before them? Why ſhould they be accounted Rebels for preſerving their Politie, more than the* Italians, *who cut themſelves utterly from the Empire, by no conſent or allowance, but only force and diſturbance. The ſame we ſay for the* Flemings *what Reaſon the King of* Spain *ſhould alter their State, and avert their ancient Lawes, his Style declaring him not to be King, but Earl of* Flanders, *and being admitted for a Protector, if he will needs become an Oppreſſor, why ſhould they not defend the Freedome of their Countrey? The* Scots, *what have they done, beſides placing the right Heir, and he an own Son, when the Mother fled and forſook the Realm? Be theſe thoſe Furious Attempts and Rebellions you talk of?* So Biſhop *Bilſon* againſt his Romiſh Adverſary. And now that Biſhop *Bilſon* hath ſpoken. Let the Prieſt or Presbyter Dr. *P. H.* hold his tongue. And let one of his own Order be heard ſpeak in the like caſe. 'Tis Doctor *Peter Du Moulin*, Canon of *Chriſt-Church* in *Canterbury*, and one of His Majeſties Chaplains. He vindicates the City of *Geneva*, and the Introduction of Reformation into that State from the Crime of Rebellion. 'It is utterly falſe, ſaith he in his Anſwer to '*Philanax Anglicus*, pag. 28. that *Calvin* was one of the Planters 'of the Reformed Religion at *Geneva*; falſe alſo, that He, or the 'Reformers of *Geneva* turned their Biſhop out of dores; and falſe 'alſo that the Biſhop went away upon the quarrel of Religion. '*Farell*, *Fromont*, and *Viret*, were they that wrought under God 'the Converſion of the City, by their Sermons, and by a publick 'Conference with the Fryers and Clergy of *Geneva*, there being 'then no Biſhop in that Town, he was fled eight Moneths before, 'ſeeing his Conſpiracy diſcovered to oppreſs the Liberties of the 'City, by the help of the Duke of *Savoy*, for which his Secretary 'was Hang'd, after the Biſhop was gone; the ſaid Biſhop being 'hated before for the Rape of a Virgin, and many Adulteries with 'Citizens Wives: And 'tis moſt to be noted, that they who after 'his flight reformed the civil Government, were ſtrong Papiſts, and 'mainly oppoſed the Reformation of Religion. How the aforeſaid Dr. *Moulin* vindicates the *French* Proteſtants from Treaſon and Rebellion may be ſeen at large in the Treatiſe before cited, *p.* 30.

p. 30 31, 32, &c. I ſhall here inſert as to the *French* Proteſtants Loyalty the Teſtimony of King *James*, who was a great Monarch, Jealous of the Royal Authority, cited by the aforeſaid Author. *I never yet knew*, ſaith King *James*, *That the* French *Proteſtants took Arms againſt their King*; *In the firſt troubles they ſtood only upon their defence, before they took Arms, they were burnt and maſſacred every where*; *and the quarrel did not begin for Religion, but becauſe when King* Francis *the Second was under Age, they had been the Refuge of the Princes of the blood expel'd from Court, even of the Grandfather of this King now Reigning, and of that of the Prince of* Conde, *who knew not where to take Sanctuary: for which the preſent King hath reaſon to wiſh them well: It ſhall not be found that they made any other War. Nay, is it not true that King* Henry *the Third ſent Armies againſt them to deſtroy them, and yet they came to his help as ſoon as they ſaw him in danger. Is it not true that they ſaved his life at* Tours, *and delivered him from an extream peril? Is it not true that they never forſook him nor his Succeſſors in the midſt of the revolt and Rebellion, of moſt part of the Kingdom raiſed by the Pope, and the greateſt part of the Clergy? Is it not true that they have aſſiſted him in all his Battels, and helped much to raiſe the Crown again, which was ready to fall? Is it not true that they which perſecuted the late King* Henry *the Fourth, injoy this day the Fruits of the Services done by the Proteſtants? Such a Judgment*, ſaith Dr. Du Moulin *is of good weight, coming from a wiſe King, who was truly informed of the buſineſs of his Neighbours.* And if ſo, then Dr. *P. H.* ſurely was miſ-informed himſelf, and hath miſrepreſented the Caſe of the *French* Proteſtants to the world in his late Hiſtory of the Presbyterians, as he hath alſo done of the *Netherland* and *Scots*. For the Reformed Religion, ſaith Dr. *P. Du Moulin* was ſpread in the *Netherlands* over the Seventeen Provinces many years before there was any thought of making an Union againſt the *Spaniards*, and neither was that Union made upon the ſcore of Religion; but of State for maintaining their Franchiſes, againſt the oppreſſion of *Spain*: As it was ſufficiently juſtified by their chuſing *Francis* Duke of *Alenſon* a Roman Catholick for their Prince. So here, for a farther clearing of the *Netherlands* from Rebellion. Mr. *Cambden* tells us, that after Reaſons had been urged before Queen *Elizabeth* to prove them Rebels; Her Majeſty

Majeſty reſolved, that it was both Chriſtian Piety to relieve the afflicted *Netherlanders*, embracers of the ſame Religion She profeſſed, and Wiſdom to provide for the ſafety of Her People. And again he tells us, that *Anno* 1587. the States in Parliament, (where were the Biſhops alſo) congratulated Queen *Elizabeth*, as for good Laws, ſo for the *French* King and the *Netherlands* relieved. 'Tis worth the obſervation that Queen *Elizabeth*, and the Parliament of *England* looked on the Presbyterians in *Holland*, as of the ſame Religion with themſelves, notwithſtanding the difference in Church-Government and Ceremonies. Mr. *Gattaker* obſerves out of *John Bodin* an Ingenuous and Judicious Writer, and a Papiſt himſelf, an Author of good note amongſt Papiſts and Proteſtants both, a notable commendation of *Geneva*. See *Method. Hiſtor. cap. 6. page* 245 *That of the* Genevians, ſaith *Bodin*, *is laudable if ought in any Nation, and that which makes a Commonwealth to flouriſh, if not in Riches and Majeſtical Empire, yet ſure in Piety and Virtue, to wit the Pontificial Cenſure,* (ſo he calls the Eccleſiaſtical or Presbyterial Diſcipline) *—In that City therefore no Harlotry, no Drunkenneſs, no Dancings, no Beggars, no idle perſons, are found.* The aforeſaid Mr. *Gattaker* to clear thoſe of the *Genevian* way from Sedition, tells us a Story of Biſhop *Elmor*, Biſhop of *London* in Queen *Elizabeths* Reign, *viz.* that when one Preaching at *Paul's Croſs* had inveighed bitterly againſt the Puritans, as a crew of ſeditious and turbulent perſons, and had affirmed the Puritans to be worſe than the Papiſts; *No*, quoth the Biſhop, *he ſaid not therein aright, for the Puritans if they had me amongſt them would cut my Rochet only, but the Papiſts would cut my Throat.* The ſame Author Mr. *Gattaker* tells us, that his Succeſſor Biſhop *Vaughan*, when another in the ſame place, was no leſs eager in the ſame Argument, the Biſhop ſaid to a Gentleman of his inward Acquaintance who Dined that day with him (as the Gentleman himſelf told Mr. *Gattaker*) *I wiſh I could have had the Preachers Tongue to day for ſome ſpace of time in my Pocket, The way is not to convert or convince that party by Invectives and untruths. It is true they affect not the preſent form of Governments, they are for another; but they ſeek it by Petition, not by Inſurrection or Sedition.* And further to balance Dr. *P. H's* teſtimony againſt the *Calvinians* and Presbyterians, and to undeceive well-minded perſons

who read his History of Presbyterians, and believe him on that subject as much as they do his Comment on the Creed it self; It will not be amiss to cite here some passages out of Mr. *Bedel*, afterwards Bishop *Bedel*, in his Answer to *Wadsworth*, who objected against the Reformed Religion, what Dr. *P. H.* doth against the *Calvinian* Reformers, *viz.* That they were the cause of Sedition and Rebellion. 'You have wronged, saith Mr. *Bedel*, those you 'have named, and either lightly believed or unjustly surmised 'your self touching *Luther*, *Calvin*, *Knox*, the *French* and the '*Hollanders*: when you make them the raisers of Rebellion, and 'shedders of blood, whose blood hath been shed like water in 'all parts of those Countreys, against all Laws of God and Man, 'against the Edicts, and publick Faith, till necessity enforced them 'to stand for their lives. *Pag.* 136. As for the War in *Germany*, 'saith the same Author, it began not till after *Luthers* death; neither 'was it a Rebellion of the Protestants; the truth is, they stood 'for their Lives. The Emperor with the help of the Popes both 'Money and Arms, intended to root them out, and although at 'the first the Emperor did not avow his raising Arms against them 'to be for Religion; yet the Pope in his *Jubilee* published upon 'this occasion, did not let to declare to the world, that himself 'and *Cæsar* had concluded a League, to reduce the Hereticks by 'force of Arms to the obedience of the Church, and therefore 'all should pray for the good success of the War. So the same Author pag. 124. 'As for *Calvin*, he saith, he did not by his 'unquietness and Ambition revolve the State of *Geneva*, unjustly 'expelling, and depriving the Bishop of *Geneva*, and other Tem-'poral Lords of their due obedience, and ancient inheritance, for 'he came to *Geneva* 1536. but *Bodin* in his Second Book *de Repub.* 'Chap. 6. affirmed, and that in the same year *Geneva* was esta-'blished a State Aristocratical, which was he saith 1528. *Geneva* 'changed from a Monarchy Pontifical, into an estate Popular, 'governed Aristocratically; although that long before the Town 'pretended to be free against the Earl and against the Bishop, &c. Further, whereas Mr. *Wadsworth* layes to the *Hugonots* and *Ghenses* of *France* and *Holland*, the raising of Civil Wars, shedding of Blood, occasioning Rebellions, Rapines, Desolations, principally for their new Religion, Mr. *Bedel*, afterwards Bishop *Bedel*, An-

ſwers, *pag.* 132. 'Theſe poor people having endured ſuch barba-
'rous Cruelties, Maſſacres, and Martyrdoms, as ſcarce the like
'can be ſhewed in all Stories, are now accuſed by you as the
'Authors of all they ſuffered. No, no, Mr. *Wadſworth*, they be
'the Laws of the *Roman* Religion that are written in blood; It is
'the bloody Inquiſition, and the perfidious violating of the Edicts
'of Pacification, that have ſet *France* and *Flanders* in combuſtion.
'An evident Argument may be for *Flanders*, that thoſe *Gheuſes*
'which you mention were no *Calviniſts*, as you are mis-informed,
'the chief of them were *Roman* Catholicks, as namely, Count Eg-
'*mont* and *Horn*, who both loſt their Heads, for ſtanding, and yet
'only by Petition, againſt the new Impoſitions, and the Inquiſi-
'tion, which was ſought to be brought in upon thoſe Coun-
'treys. And after *pag.* 134. you would know, *quo Jure*, the
'Proteſtants Wars in *France* and *Holland*, are juſtified. Firſt,
'*ſaith Mr.* Bedel, the Law of Nature, which not only alloweth,
'but inforceth every living thing to defend it ſelf from violence.
'Secondly, that of Nations, which permitteth thoſe that are in
'the Protection of others, to whom they owe no more than an
'Honourable acknowledgment, in caſe they go about to make
'themſelves abſolute Soveraigns, and uſurp their Liberty to
'ſtand for the ſame. And if a lawful Prince, which (ſaith he) is
'not yet Lord of his Subjects lives and goods) ſhall attempt to
'deſpoil them of the ſame, under colour of reducing them to his
'own Religion, after all humble Remonſtrances, they may ſtand
'upon their own guard, and being aſſailed, may repell force with
'force, as did the *Machabees* under *Antiochus*. In which caſe
'notwithſtanding the perſon of the Prince himſelf ought always
'to be ſacred and inviolable, as was *Sauls* to *David*. And
'laſtly, if the enraged Miniſter of a lawful Prince will abuſe his
'Authority againſt the Fundamental Laws of the Countrey, it is
'no Rebellion to defend themſelves againſt reſerving ſtill their
'obedience to their Soveraign inviolate. Theſe are the rules of
'which the Proteſtants that have born Arms in *France* and *Flan-*
'*ders*; and the Papiſts alſo both there and elſewhere as in *Naples*,
'that have ſtood for the defence of their Liberties, have ſerved
'themſelves, how truly, I eſteem it hard for you and me to deter-
'mine, unleſs we were more throughly acquainted with the Laws

'and Cuſtoms of thoſe Countreys, then I for my part am. Once 'for the Low Countreys, the world knows that the Dukes of 'Burgundy, were not Kings or abſolute Lords of them, which 'are holden partly of the Crown of *France*, and partly of the Em'pire, and of *Holland* in particular, they were but Earls. And 'whether that title carries with it ſuch a Soveraignty, as to be 'able to give new Laws without their conſents, to impoſe Tri'butes, to bring in Garriſons of Strangers, to build Forts aſſubject 'their Honours and Lives to the dangerous trial of a new Court, 'proceeding without form or figure of Juſtice, any reaſonable man 'may well doubt; themſelves do utterly deny it. So far Mr. *Bedel*, afterwards Biſhop *Bedel*, Yea, Doctor *Heylin* ſpeaking of the Seventeen Provinces in his Hiſtory of the Presbyterians, *pag* 96. 'Grants that all of them were Priviledged ſo far, as to ſecure 'them all without a manifeſt violation of their Rights and Liber'ties from the fear of Bondage. But none ſo amply priviledged, 'ſaith he, as the Province of *Brabant*, to which it had been 'granted by ſome well-meaning, but weak Prince amongſt them, 'that if their Prince or Duke (by which name they call'd him) 'ſhould by ſtrong hand attempt the violation of their ancient 'Priviledges, the Peers and People might proceed to a new Ele'ction, and put themſelves under the Clientele or Patronage of 'ſome juſter Governor. D. *P. H. Hiſt. of the Presb.* p. 96.

As for the Stirs, Broils, Seditions and Murthers in *Scotland*, which Mr. *Wadſworth* imputes to *Knox*, and the *Geneva* Goſpellers, as he calls them, Mr. *Bedel* before cited, *p.* 128, 129. Anſwers, 'They might be occaſioned perhaps by the Reformers there, as 'the broils which our Lord Jeſus Chriſt, ſaith he, came to ſet in 'the world by the Goſpel. Poſſible alſo, that good men out of 'inconſiderate Zeal ſhould do ſomething raſhly. And like enough 'the multitude which followed them, as being fore-prepared with 'a juſt hatred of the Tyrannie of their Prelates, and provoked by 'the oppoſition of the adverſe Faction, and emboldened by ſuc'ceſs, ran a great deal farther, then either wiſemen could foreſee or 'tell how to reſtrain them; of all which diſtempers there is no 'reaſon to lay the blame upon the ſeekers of Reformation, more 'than upon the Phyſicians of ſuch Accidents, as happen to the 'corrupted bodies which they have in Cure——as for the purſuing

'our

'our King even before his birth, that which His Majesty speaks of 'some Puritans, is over-boldly by you referr'd to Mr. *Knox* and 'the Ministers that were Authors of Reformation in *Scotland*. And Bishop *Bilson*, to his Antagonist saith thus, *The* Scots *what have they done?* Besides, *placing the right Heir on the Throne, and he an own Son, when the Mother fled and forsook the Realm. Be these those furious Attempts and Rebellions you talk of?* Dr. *Rivet* as he is quoted by Dr. *Peter Du Moulin* in his Answer to *Philanax Anglicus*, *imputes not the troubles in* Scotland, *in the dayes of the Queen Regent, and her Daughter* Mary, *to the Reformed Religion, but to the hot and audacious brains, or to the bold and stirring nature of the* Scottish *Nation*, yea, it shall be fonnd, as *de Rivet* observeth; and we find it now *saith* Dr. Du Moulin, *that the light of Evangelical truth did very much mitigate the fierceness of that Nation, and that those disorders as turbulent as they were, are not comparable to those that were in former times in* Scotland. And lastly, as to this particular, hear what Mr. *Cambden* saith, namely, that *the Confederacy of the Nobility of* Scotland *was not to be branded with the note of Rebellion which was made to no other purpose than to preserve the Kingdom, as in Duty they ought, to the Queen and her lawful Successors, which they could not without injury to themselves and theirs, suffer to be undermined by the practises of the* Guises, *or so to be transferred to the* French.

3. Consid. *The late Civil Wars in* England *were not begun for the Extirpation of Episcopacy and Liturgy, or the settlement of the Presbyterian Government.* The House of Commons in the year 1640. had but few, I have heard not five Presbyterians in it. Besides Mr. *Richard Watson* cited by the Author of the *Friendly Debate*, * and no Friend I le assure you to Presbytery, he saith in his History, That when the *English* Commissioners came into *Scotland*, after the War had been near a year in *England*; and brought a Letter to the Assembly there, from the Parliament of *England*; they received no other Answer but this, *Gentlemen, we are sorry for your Case, but whereas your Letter saith you fight for the defence of the Protestant Religion, you must needs think us blind that we see not your fighting to be for Civil disputes of the Law, which we are not acquainted withall; Go home and reconcile with the* King, *he is a Gracious Prince, and will receive you to his favour*, &c. It seems by this passage that the War

* *In the Appendix to the 3d. Part.*

was

was not begun on the Accompt of Church Government or Liturgy. Again, Judge *Jenkins* in his Remonſtrance tells the world *the only quarrel was, and is, the Militia, for which ſo much blood hath been ſpent and treaſure.* 'Tis obſervable that the two Houſes juſt before the breaking out of the War, *viz. April 9th.* 1642. publiſhed a Declaration, wherein are theſe words. *The Lords and Commons do declare that they intend a due and Neceſſary Reformation, of the Government and Liturgy of the Church, and to take away nothing in the one or the other, but what ſhall be civil or juſtly offenſive, or at leaſt unneceſſary and burdenſom*——This Declaration of the Lords and Commons was Printed and Ordered to be publiſhed by the Sheriffs in ſeveral Counties in all the Market Towns within the Kingdome of *England*, and Dominion of *Wales*.

Moreover in the 8th. of the 19 Propoſitions ſent by the Parliament to His Majeſty, *June* 2. 1642. *The Lords and Commons deſire, that His Majeſty would be pleaſed that ſuch a Reformation be made of the Church Government, and Liturgy as both Houſes of Parliament ſhall adviſe, wherein they intend to have Conſultation with Divines.* And *His Majeſty* in his Anſwer to the 19 Propoſitions *takes ſpeciall notice, that they ſeem in their 8th. Propoſition to deſire but a Reformation, and not a deſtruction of the preſent Diſcipline and Liturgy.* Hitherto then, *viz. June* 2. 1642. the two Houſes of Parliament were for a Reformation only, and not for the abolition of Epiſcopacy and Liturgy. 'Tis acknowledged that afterwards there was a League and Covenant for the extirpation of Prelacy. But yet they who took the Covenant were bound only to endeavour it in their places and Callings, and ſo far as lawfully they might, and men were told in thoſe dayes from the Preſs and Pulpit, that they might take the Covenant in a ſenſe not excluſive of, or deſtructive to a Primitive Epiſcopacy. After this when the four Bills were ſent to His Majeſty to the Iſle of *Wight* upon ſigning whereof, the Parliament offer'd to treat for all the reſt in difference. The Bill for the Abolition of Arch-Biſhops and Biſhops was none of the four. In the year 1648. the Houſe of Commons voted His Majeſties Conceſſions a Ground of Peace notwithſtanding His Majeſty had not conſented to the extirpation of Epiſcopacy, only it was, 'tis ſaid, agreed betwixt the King and the Commiſſioners, that Biſhops ſhould be laid aſide

for

for three years till the King and the Parliament ſhould agree upon ſome ſetled Orders for the Church, and upon a free debate had with the Aſſembly of Divines then ſitting, and twenty more of His Majeſties nomination, they might 'tis ſaid, have admitted of Epiſcopacy, if they found that Government moſt agreeable to the Word of God, and beſt Reformed Churches. Laſtly, as to this Conſideration His Majeſty that now is, and long, and long may he continue to Reign over us, hath declared, that the Presbyterian Miniſters he had diſcourſed withall, could ſubmit to a Primitive Epiſcopacy and a Reformed Liturgy.

4. Conſid. *That the Modern* Engliſh *Presbyterians as they are call'd, cannot be charged with divers of the Principles imputed to thoſe called Presbyterians in* England, *in the days of* Q. Elizabeth. *And that the Presbytery where it was voted by the Houſes of Parliament to be ſetled, was far different from the* Scottiſh *Presbytery.*

Doctor *P. Heylin* tells us that Mr. *T. C.* and others, formerly renounced the Orders they had from the hands of the Biſhops, and took a new Vocation from the Presbyters beyond Seas; that the Presbyterians in the Reign of Queen *Elizabeth*, erected their Diſcipline in *England*, without Authority from the Civil Magiſtrate; that they held the calling of Biſhops unlawful, that 'tis not lawful to be ordained by them; that 'tis not lawful to appear in a Biſhops Court, but with a Proteſtation of their unlawfulneſs. —Theſe are not the Principles and Practices of the preſent Presbyterian Non-conformiſts amongſt us, they do not renounce their Epiſcopal Orders. Some of them have been ordained by Biſhops ſince 1660. Yea, are willing to ſubmit to the Government of the Church by Biſhops, and to uſe the Liturgy. *Only they humbly deſire that the new Impoſitions by the Act of Uniformity* 1662. *may be taken away, and ſome of them that they may be diſpenſed withall for the three Ceremonies which are of their own Nature Indifferent even in the Judgment of the Impoſers*; And which we are told were offer'd to have been abated in the Reign of Queen *Elizabeth*, if that would have given ſatisfaction.

And as for the late *Presbiterian Aſſembly* at *Weſtminſter*, if you will have it called ſo, they differed much from the Aſſemblies of the Church of *Scotland*. *They at* Weſtminſter *attributed power* ſaith Dr. *P. Heylin to the civil Magiſtrate, not only of calling Synods*

and Church-Aſſemblies, but alſo of being preſent at them, and to provide that whatſoever is therein concluded be done agreeably to the mind and will of God. As to the matter of Church Government, the divine right of their Presbyteries, the ſetting up of Chriſt upon his Throne, the Parity or Imparity of Miniſters in the Church of Chriſt not a word delivered. And a little after he adds: *It is to be obſerved that in the ſetling of the Presbyterian Government in* England, *as the Presbyteries were to be ſubordinate to the Claſſical Provincial and National Aſſemblies of the Church, ſo were they all, to be ſubordinate to the power of the Parliament, as appears plainly by the Ordinance of the* 14th *of* March, *which makes it quite another thing from the* Scottiſh *Presbiteries, and other Aſſemblies of that Kirk, which hold themſelves to be Supream and unaccountable in their actings, without reſpect to the King, the Parliament and the Courts of Juſtice*: So the Hiſtorian pag. 475. of his Hiſtory of the Presbyterians. And as for thoſe of the Congregational way here, they do not pretend to exemption from all judgement or cenſure, from the civil Magiſtrate, or neighbouring Churches, if we may believe the Apologiſts in their Apologitical narration, p. 21. where they tell us that at a time when they had leaſt dependency on this Kingdom, or ſo much as hopes ever to abide therein in peace, it was openly and publickly profeſſed, That it was the moſt to be abhorred Maxim, that any Religion hath ever made profeſſion of, and therefore of all other the moſt contradictory, and diſhonourable to that of Chriſtianity; that a ſingular and particular ſociety of men, profeſſing the name of Chriſt, and pretending to be endued with a power from Chriſt, to Judge them who are of the ſame body and ſociety within themſelves, ſhould further arrogate unto themſelves an exemption from giving an account, or being cenſurable by any other, either Chriſtian Magiſtrate above them, or neighbour Churches about them.

5. Conſid. *That there have been ſince the firſt Reformation, men of parts, Piety, Learning, and of good eſteem in the Church of God, who have yet boggled or ſcrupled at ſomething in ſubſcription, or the conformity injoined or practiſed.*

In King *Edward* the 6th his Reign, there were Biſhop *Hooper*, *Rogers*, *Philpot*, and others, who diſguſted the Ceremonies.

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In Queen *Elizabeth*'s Reign, *Coverdale*, as Dr. *Heylin* tells us, waved the acceptation of the Biſhoprick of *Oxon*, or any other vacant, out of a diſaffection to the Habit of that Order. He ſayes further, That *Alexander Nowel* Dean of St. *Pauls*, ſpoke irreverently of the Sign of the Croſs. Moreover he makes Mr. *John Fox* the the Martyrologiſt; *Sampſon* Dean of *Chriſt-Church* in *Oxford*; *Hardiman* a Prebendary of *Weſtminſter*, both the Profeſſors of Divinity in the Univerſities; and *Whittington* Dean of *Durham*, all Non-Conformiſts, and relates that one *Whitehead* who had been Chaplain to *Ann Bullen* the Queens Mother, was offered the Arch-Biſhoprick of *Canterbury*, but refuſed it, becauſe he was more inclined to the Presbyterians than the Epiſcopal form of Government. Beſides, we are told that *Peter Martyr* never could be got to wear the Surplice all the time that he was in *Chriſt-Church* in *Oxford*, and Divinity Reader in that Univerſity. Dr. *Heylin* alſo tells us that Arch-Biſhop *Uſher* dreaded bowing at the name of Jeſus; and as we are informed, oppoſed the introduction of the *Engliſh* Ceremonies into the Church of *Ireland*. Not long before the Wars, Mr. *Dod*, Mr. *Cleaver*, Mr. *Lancaſter*, and others of eminent worth, were ſilenced for Non-Conformity, on which occaſion, a Conformiſt of good note, in the life of Dr. *Harris*, thus expreſſes himſelf, *Now was there a fearful Eclipſe upon the Church, a Conſtellation of Miniſters even at once darkned; amongſt the reſt, thoſe three ſhining Stars*, Mr. Dod, Mr. Cleaver, Mr. Lancaſter. Mr. Dod *was a very eloquent man, he ſaith, in Engliſh and Latine, ſo facetious and pithy, that* Mr. Harris *would often ſay, that if his* Apothegms *were collected, they would exceed all that* Plutarch *in* Greek, *and others in* Latine, *ſince have publiſhed.* Mr. Cleaver *was a ſolid Textman.* Mr. Lancaſter *a moſt humble and ſelf-denying man; for whereas he was by birth a good Gentleman, and had been Fellow of* Kings *Colledge in* Cambridge, *where being called to ſundry Lectures, and Speeches, he delivered himſelf in as pure* Latine, *to uſe the words of that Maſter of Speech* Dr. Collins, *as ever* Tully *himſelf uttered, having no Notes before him, but what he wrote on the Nail of his Fingers: Yet this man thus accompliſhed contented himſelf with a Living under forty pounds* per annum, and *made no noiſe of any Learning at all.* To theſe I might add, Mr. *Hilderſham*, Mr. *Baines*, Mr. *Perkins*, Dr. *Ames*, Mr. *Cotton* and others, men

famous in their generation, and yet in some things, some more some less dissatisfied.

6. Consid. *That divers dissenters in former times have notwithstanding found favour with the Bishops.* Some of those before named were never deprived of their Benefices, for Non-Conformity, as *Peter Martyr*, Mr. *Fox* the Martyrologist, and Mr. *Perkins*. Others were for a long time by connivance continued in their places and Imployments although but half Conformists. Conformity was not rigorously pressed by Arch-Bishop *Grindall*; nor were all Nonconformists thrust out of all imployment in the dayes of Arch-Bishop *Whitgift*, though himself a Champion for Conformity. When Mr. *Cartwright* himself, who had written against Conformity, and brandished pens with the Arch-Bishop in the cause, yet was by him quietly suffered to injoy an Hospital at *Warwick*. Mr. *Brown*, said to be the Father of the *Brownists*, did notwithstanding injoy his Living of a Church in *Northampton* Shire (a Parsonage of good value) to his dying day. And Doctor *Fuller* informs us that Bishop *Williams* when he was Lord Keeper of the Great Seal of *England*, procured a License from King *James* under the Great Seal of *England* for Mr. *Cotton* to Preach, notwithstanding his Inconformity as to some Ceremonies. And Bishop *Rudd* Bishop of St. *Davids*, declares in his Speech to the Convocation, that those things, meaning Conformity to the Ceremonies, were not so extreamly urged, but that many learned Preachers injoyed their liberty herein in the dayes of the late Arch-Bishop of *Canterbury* (which was Arch-Bishop *Whitgift*) conditionally that they did not by word or deed openly disgrace or disturb the State established. Concerning Mr. *Hildersham*, I find in the History of his life, that he was frequently silenced, and yet frequently by the favour or connivance of the Bishops, permitted to Preach publickly: He was silenced in *June* 1590. and restored again in *January* 1591. Again he was deprived and silenced by Bishop *Chaderton* Bishop of *Lincoln*, *April* 24. 1605. for refusal of Subscription and Conformity: yet after some time by the connivance and favour of Bishop *Overton*, Bishop of *Coventry* and *Litchfield*, he Preached sometimes in that Diocess, and was the main upholder of two famous Exercises, at *Burton* in *Stafford*-Shire, and at *Repton* in *Derby*-Shire, for divers years. In *January* 1608. by the

the favour of Biſhop *Barlow* Biſhop of *Lincoln*, he was allowed to Preach again at *Aſhby*, where he was formerly, and ſo continued from *January* 31. 1608. to *November* the 12th 1611. In *Novemb.* 1611. He was ſilenced by Biſhop *Neales* means, then Biſhop of *Coventry* and *Litchfield*, who complained to the King of him, inſomuch that the King commanded the Arch-Biſhop to write to the Biſhop of *Lincoln* to ſend for Mr. *Hilderſham*, and to ſilence him, which was done accordingly. *April* the 22. 1613. he was judicially admoniſhed and injoined in and by the High Commiſſion, that ſaving the Catechiſing of his own family only, he ſhould not any time hereafter, Preach, Catechiſe, or uſe any of the Offices or Function of a Miniſter publickly or privately, until he ſhould be lawfully reſtored and releaſed of his ſaid ſuſpenſion. *June* 20. 1625. he was Licenced by Doctor *Ridley* then Vicar General to the Arch-Biſhop of *Canterbury*, to Preach in the Dioceſs of *Lincoln*, *London*, and *Coventry* and *Litchfield*, under the Seal of that Office. *March* 25. 1630. he was ſilenced again, and ſo continued till *Auguſt*, 2. 1631. when he began to preach again, and continued till *December* 27. 1631. which was the laſt time he preached, ſoon after he fell ſick and died.

Concerning Mr. *Dod*, I find in his life, that he was ſuſpended from his Miniſtry at *Hanwill* by Doctor *Bridges* Biſhop of *Oxford*; that after he preached at *Fenny Compton* in *Warwick*-Shire, from thence he removed to *Canons Aſhby* in *Northamptonſhire*, where he lived quietly divers years, preached over the whole Prophecy of *Daniel*; afterwards he was ſilenced from Preaching at *Aſhby* upon a complaint made againſt him by Biſhop *Neal* to King *James*, who commanded Arch-Biſhop *Abbot* to ſilence him. After the death of King *James*, his liberty was procured for preaching again publickly by Mr. *Knightly*, and then he was ſettled at *Fauſley*, where he preached twice every Lords day. By theſe two laſt inſtances it appears, that every ſtroke of the *Croſier* formerly did not cauſe a perfect *Apoplexy*, and prove mortal, though it made Miniſters ſpeechleſs for a time, yet by the Keys of the Church, their Mouths were oftentimes opened again, and they were able to ſpeak and preach as formerly. And here I could name, if it were fit to do ſo, a great man of our own Church, who was one alſo of great Moderation towards diſſenters, and who when he came to dye,

never, that I heard of, repented the great Latitude or comprehenſiveneſs of his Charity. May the Mantle of that *Elijah* fall on *Eliſha* his Succeſſor, as I hope it will, and on all the Fathers and Brethren of the Church of *England*, as I pray it may, that ſo there may be no complaining in our Streets, that ſo peace may be within our Walls, and Proſperity within our Palaces, that there may be glory to God in the Higheſt, and on earth peace to men and good will.

7. Conſid. *That the Parliament in the beginning of the late War declared for the defence and ſafety of his Majeſties perſon, and their abhorrency to be thought to deſign either the depoſition or death of his ſacred Majeſty:* Or elſe it had been impoſſible for them to have gained the people as they did. Preſently after the Battel at *Edgehill*, in a declaration by them publiſhed, they expreſs their congratulation for the ſafety of his Majeſties Perſon and his Children, and their ſorrow that they had been in any danger there. In which Battel, tis credibly reported, that when Sir *William Balfore* who commanded a Brigade of Horſe in that Battel, was ready to charge part of the Royal Army with his Horſe, perceiving his Majeſty to be amongſt them in that Squadron, and fearing leaſt his Royal Perſon might have been otherwiſe endangered, wheeled off, without attempting to make any impreſſion there, whereupon by ſome he was complained of, but acquitted from cenſure or blame by the Parliament. And I my ſelf knew ſome ſince, Non-conformiſt Miniſters, who made it their buſineſs to ſtir up ſome of the Commanders of the old Army to join with ſome of his Majeſties Commanders, and to have endeavoured the reſcue of his Majeſties Perſon after he was ſeized on in the *Iſle of Wight*. Sure it was the fear the Army had, that the Parliament would agree with his Majeſty, which made them ſo garble the Parliament in *December* 1648. The *London* Presbyterian Miniſters laboured to ſave his Majeſties Crown and Life. And the Miniſters of ſome Lectures in the Country, framed and preſented to the General and his Councel of Officers, their humble advice, with all zeal and earneſtneſs diſſwading them with Scripture Reaſon, and the Conſcience of Oaths, from depoſing his Majeſty, or embrewing their hands in his blood: It was no Proteſtant Miniſter, or Presbyter, but a Roman Prieſt and Confeſſor, we are told, that when he ſaw the fatal

ſtroke

ſtroke given, flouriſhed with his Sword, and ſaid, *Now the greateſt Enemy we have in the world is gone.* And how Dr. *Peter Du Moulin*, and upon what grounds, laid the Murther of his late Majeſty on the *Jeſuits*, the Reader may ſee in his Anſwer to *Philanax Anglicus*, pag. 58, 59. &c. And if the Teſtimony of the *French* may be accepted and why not, for Standers by often ſee more than Gameſters, we have the Letters of Monſieur *Daille*, of Monſieur *Gache*, and of the *Marchioneſs* of *Turin*, to clear the Presbyterians from this horrid Act. And ſome there are at home, who are ſo noble, though themſelves fought under the Royal Standard, as yet acknowledge that the Presbyterians hated this Murther as much as themſelves,

8. Conſid. *That the Now-conforming Presbyterians had both their hearts and hands in the Reſtauration of His Majeſty to His Royal Throne.* Firſt, the *Engliſh* Presbyterians did concur with and aſſiſt the *Scots*; ſome in perſon, others with their Purſes, moſt with their Prayers, in bringing His Majeſty to His ancient Kingdom of *Scotland* in the year 1650. for which endeavours, Mr. *Love* and Mr. *Gibbons* loſt their Heads by the Axe, and for which Zeal for His Majeſty, many more were impriſoned and condemned, though not executed. Mr. *Cawton* was Indicted of High Treaſon for Praying for His Majeſty that now is, as King of *England* in thoſe dayes. Mr. *George Firmin* in Print tells us, that he and ſome others in thoſe times Prayed even in their Congregations for the afflicted Royal Family: Mr. *Kirby* a *Yorkſhire* Miniſter was brought up to *London* and impriſoned for Praying publickly for His Majeſty by Name. Yea, ſo great and publick was the *London* Miniſters Zeal and Loyalty, that there was a Pamphlet Printed, entituled, *A Mourning Lecture for our Morning Lecturers*, calling them the cloudy Clergy, and Beadſmen for the King of *Scotland*. Moſt certain it is alſo, that our *French* Neighbours the Proteſtants there, looked on the Presbyterians of *England*, a little before His Majeſties Reſtauration, as poſſeſſed of the power, and ſitting at the Helm in *England*. *That illuſtrious Aſſembly*, i. e. the Parliament ſaith Monſieur *Drelincourt*, in his Letter from *Paris*, *April* 3. 1660. afterward Printed; *who would have preſerved to the King his life, and his Royalty, was without doubt very far from deſigning to rob his Children of that right which is conveyed to them by a continued Succeſſion*

ceſſion in their Royal Family for many Ages. And again in the ſame Letter he thus expreſſes himſelf. *God intruſts at this day you Presbyterians, the Gentlemen now in Power, with the honour and Reputation of our Church; for if without the intervening of any Forreign Power they recall this Prince and ſeat Him in His Throne, they acquire to themſelves and their poſterity immortal Glory, and ſtop their Mouths for ever, who charge us falſely as enemies of Royalty, make appear that the Maxime of No Biſhop, No King, is injuriouſly imputed to us.* Now what was deſired by this Letter, was done within a ſhort time, and by the Power, Intereſts, and Endeavours of thoſe here called Presbyterians. The Royaliſts at that time, not for want of Zeal or Loyalty, but through Policy and Prudence not appearing ſo publickly, leaſt thereby upon that account or occaſion, the deſign ſhould miſcarry.

9. Conſid. *Many Biſhops, Clergymen and Scholars, though Nonconformiſts to the late times; yet injoyed Places or Profit notwithſtanding.* The Biſhops by Ordinance of Parliament were to have for their Lives 200 *l. per ann.* each of them. Biſhop *Morton*, that Learned Biſhop of *Durham*, received a Thouſand pound, which was given him by the Parliament, and with which he purchaſed (if I miſtake not) an Annuity of 200 *l. per ann.* for his life. The Arch-biſhop of *Armagh*, Biſhop *Brownrig*, Biſhop *Skinner*, had places of Imployment and Profit in thoſe times. Dr. *Saunderſon* afterwards Biſhop of *Lincoln*, kept *Boothby Pagnel* Parſonage during the Troubles. Many in ſeveral Colledges in *Cambridge* kept their Places without ever taking the Covenant. Dr. *Collins* was ſuffer'd to keep his Place of *Regius* Profeſſor without ever taking the Covenant. So did all the Fellows of *Emmanuel* Colledge, except Dr. *Soreby* (who was Ejected on another accompt) continue in their Fellowſhips without taking the Covenant. Some Fellows were put into *Trinity* Colledge by Ordinance of Parliament without having the Covenant impoſed on them, as I have heard. Further in the Viſitation of the Univerſity of *Oxford*; the Maſters and Fellows there were not Ejected for the Refuſal of the Covenant, but upon another ſcore, namely Non-ſubmiſſion to the Viſitation. Let me add to the Premiſes on this Conſideration, that the two Houſes by Ordinance of Parliament granted a fifth part for the maintenance of Miniſters Wives and Children. Yea, that the

Junto

Junto, after the Parliament was Garbled, made an Act as they call'd it, *April 5th.* 1660. inabling, and requiring their Truſtees for Biſhops, Deans and Chapters Lands, to diſpoſe thereof for and towards the relief, maintenance and ſupport of ſuch Biſhops, Deans, Prebendaries, Singing-men, Choriſters, and other Members, Officers, and perſons deſtitute of Maintenance, diſtributing and apportioning the ſame according to the wants and neceſſities of ſuch perſons to whom the ſaid diſpoſition ſhall be made as aforeſaid, and according to further directions as they ſhall receive from the Parliament or Authority derived from it. And further may it be conſidered, that in King *Joſiah* his Reformation, although the Prieſts of the High-places were put from the Service, yet they were ſtill permitted to eat of the portion belonging to the Prieſts, *viz.* of the Unleavened bread amongſt their Brethren, 2 *Kings* 23 9. they had ſome proviſion for their maintenance. As alſo what we read in our own Story, *viz.* That in the dayes of King *Henry* the 8th. liberal Penſions were allowed by the King to Abbots, Priors, and Monks, *&c.* at the diſſolution of Abbies and Monaſteries.

10. Conſid. *It is declared to be the Doctrine of the Church of* England *in the* 34 *Article of our Religion. That every particular or National Church hath Authority to ordain, change and aboliſh Ceremonies, or Rites of the Church, ordained only by mans Authority; ſo that all things be done to Edification.* 'Tis the obſervation of a Learned Gentleman deceaſed, a late Member of the Preſent Parliament, in an Epiſtle Dedicatory to His Majeſty, That the Popes of *Rome*, albeit they hold themſelves infallible in their Chair, and their Counſels inerrable. Yet they all accord that their publick Miſſals and Liturgies, though made and confirmed by their Joint advice, with greateſt care and diligence, are amendable, alterable, upon juſt occaſions—He inſtanceth in ſeveral amendments and alterations by Pope *Pius* the 5th. And he obſerves that the ſame Pope, did think fit to reform ſeveral things in the new Miſſal as to the Kingdom of *Spain*, and to alter and diſpenſe with it in no leſs than 21 particulars, notwithſtanding his former Bulls and Prohibitions. And after that, Pope *Gregory* the 13th. his Immediate Succeſſor, granted ſeveral other Diſpenſations and Amendments of this Miſſal in ſundry particulars compriſed in his Bull.—And that which ought to be of more Authority with us in *England*, is

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(what I ſhall ſubjoyn to our Doctrine declared in a branch of the 34th. Article of Religion formerly cited (*the agreement of our Biſhops and Doctors convened at the Dean of* Weſtminſters *Lodgings in the beginning of the Parliament* 1640. *the Perſons were the Biſhops of* Lincoln, Armagh, Durham, Exeter, *Doctor* Samuel Ward, *Dr.* Prideaux, *Dr.* Twiſſe, *Dr.* Saunderſon, *Dr.* Featly, *Dr.* Brownrig, *Dr.* Holdſworth, *Dr.* Hacket, *and others. The advice they gave, amongſt many other things, was, that the Veſtments required by the firſt Liturgy of King* Edward *the 6th. ſhould not be required, and the Rubrick in that caſe to be altered. That the Croſs in Baptiſm be either explained or quite diſuſed. That a Rubrick be inſerted to declare that kneeling at the Communion is required only in Relation to the Prayer of diſtribution, Preſerve thy Body and Soul unto everlaſtling life.* See Dr. *Heylin* his *Cyp. Angl.* p. 444, 445. And now my hearty deſire is, that the Prudence, Moderation, and Condeſcenſion of theſe great Scholars and good Men for the Peace of the Church, might turn the hearts of all in Place and Power, to incline them to Moderation and Indulgence at ſuch a time as this.

11. Conſid. *That if the new Impoſitions were removed, and that partition wall of Ceremonies pull'd down, and this veil rent away by Legal Authority from the face of the Church, or reſerved only for the uſe of the Mother Churches, I mean the Cathedrals. Many Thouſands who now ſeparate from our publick Aſſemblies, would with one heart and voice joyn with us.* We Proteſtants juſtly blame the Biſhop of *Rome*, for that having the Keys of Purgatory at his Girdle, notwithſtanding ſuffers ſo many Thouſand Souls to lye in Flames ſome Hundreds of years, where he can ſo eaſily grant a Goal-delivery, and ſet them at liberty. And if Sin, and particularly the Sin of Schiſm, be worſe than Hell it ſelf, as indeed all Sin is, then I would humbly recommend to the Father of our Countrey, to the Fathers of our Church, & to our worthy Patriots in the Parliament, the *removal of thoſe By-matters*; that ſo they may thereby prevent ſo many Thouſands from incurring either the fault, the blot, or the puniſhment of Schiſmaticks.

12. Conſid. *That the uſe of force or violent courſes for By-matters in Religion ought by all lawful wayes and means to be ſhunned and avoided.*

Dr.

Dr. *Heywood* in his Anſwer to *Doleman* the perſonated Papiſt, *Chap. 9.* concerning violent courſes in matters of Religion, writes thus, hereupon ſuch cruel Calamities have enſued in moſt parts of *Europe*, and eſpecially in *Germany* and *France*, with ſo little furtherance to that cauſe for whoſe ſupportance force was offered, that all the chief Writers of our Age, are now reduced to the former opinion, affirming with *Arnobius*, *that Religion is of Power ſufficient for it ſelf, with* Tertullian *alſo*, Lactantius, Caſſiodorus, Joſephus, *St.* Bernard, *and others; that it muſt be perſwaded, and not inforced.* See Mr. *Joh. Good.* Anſw. to the *Antapol.* p. 233, and 234. Conformable to which Doctrine was the Practice of Biſhop *Bramhal* in *Ireland.* See his Replication to the Biſhop of *Chalcedon*, p. 152, 153. where he ſaith, *That the Earl of* Strafford *Lord Lieutenant of* Ireland *did commit much to my hands, the Political Regiment of that Church for the ſpace of eight years. In all that time, let him name but one* Roman *Catholick, that ſuffer'd either Death or Impriſonment, or ſo much as a Pecuniary Mulct of Twelvepence for his Religion, upon any penal Statute, if he cannot, as I am ſure he cannot*, &c.

I read that when the *Spaniards* drove the *Indians* to Baptiſm, as we do Sheep to waſhing, when the white Linnen they gave them to be Baptized in, was foul, the Baptized *Indians* would ſtreight renounce their Chriſtianity, except they might have new white Garments given them. This inſtance may mind us, that Methods of force and compulſion are not the way to make good Chriſtians, but Time-ſervers and Hypocrites, rather than real Converts.

The Premiſes conſider'd, and that by our Breaches, way be not made for Popery to enter. 'Tis heartily deſired of Diſſenters, that they would be earneſt in their Prayers to God, and their Petitions to men that there may a healing of our breaches. And to this end, that none of them do any thing, or leave any thing undone, through humour, croſſeneſs, or peeviſhneſs; that none of them in this matter, or in reference to the Church, be like the *Lawyers*, in reference to the Kingdom of Heaven, of whom 'tis ſaid, that they would not enter in themſelves, and hindred thoſe that were ready to enter, *Luk.* 11. 52.

Of the Fathers of the Church, 'tis humbly beg'd, that they would in relation to Diſſenters imitate the Father of the Prodigal, who when his Son was yet afar off, ran to meet him, fell on his neck, and kiſſed him.

Of His moſt excellent Majeſty and the Two Houſes of Parliament, 'tis moſt humbly Prayed, that they would pleaſe to remember, That there is as much Power exerciſed or exerted in abrogating a Law at the Humble deſires of Subjects, as in making a Law at their Requeſts.

A POSTSCRIPT to Conformiſt and Non-Conformiſt Miniſters.

LEt all things be done with Charity: And often think of the Anſwer of pious Mr. *Greenham* to Secretary *Cecil*, when he asked him on which ſide the blame lay in the great Rent 'twixt the Biſhops and Non-Conformiſts. *The Fault*, ſaid Mr. *Greenham*, *is on both ſides, and on neither ſide; for*, ſaid he, *the Godly wiſe on both ſides, bear with each other, and concenter in the Main; but then there be ſelfiſh, peeviſh Spirits on both ſides ſome, and theſe make the quarrel.*

FINIS.